

THE SUNDAY OF THE PASSION: PALM SUNDAY



HOSANNA! | CRUCIFY HIM!



MARCH 29, 2026, ST. STEPHEN'S EPISCOPAL CHURCH
SSLV.ORG

Worship Leaders March 29, 2026

Presider The Rev. Nic Mather

Musician. Riki Davis

Acolyte Niko Hanberg

Altar Guild All Guild

Reader. Rob Sudar, Bev Finlay

Greeter. Lucy Claxton

Chalice Bearer. Mary Hoover, Bev Finlay

Usher. Don Willow

Vergar. Lisa Sudar

Vestry Presence. Bill Reade, Lisa Sudar

Passion Readers: Liz Kearny, Alexander Ivory Brown, Andrew Mc Mullan,
Lisa Sudar, Rob Painter-Johnson

We as people of faith who are called to care for this creation want to respectfully **acknowledge the Cowlitz and Chinook People**, who have stewarded this land throughout the generations. We begin this effort to acknowledge what has been buried by honoring the truth. We are standing on the ancestral lands of the Cowlitz and Chinook People. We pay respects to their elders past and present. Please take a moment to consider the many legacies of violence, displacement, migration, and settlement that bring us together here today. And please join us in uncovering such truths.



St. Stephen's is a reconciling, affirming, and inclusive Christian community striving through worship, love and service to **welcome all people just as God created you**. No matter where you are on your journey of faith, and whether you are single, married, divorced, separated, or partnered, our welcome knows no boundaries of age, race, ethnicity, culture, political affiliation, gender, sexual orientation, economic condition, physical or mental ability. We believe that God delights in the diversity of creation and so do we!



Connect with St. Stephen's!

Please leave your name and email/phone number and Fr. Nic will connect with you this week with an invitation to enjoy a cup of coffee on us!

Your Name: _____

Your Phone Number: _____

Your Email: _____



THE LITURGY OF THE PALMS

Beloved in Christ, for these forty days we have journeyed with Jesus from the wilderness up to the gates of Jerusalem. As we join with all the faithful and celebrate his entry in both triumph and humility, let us welcome him with cries of "Hosanna," and may his praise be on our lips even as we walk with him toward the cross and the grave, confident in God's power to save.

Let us pray.

Assist us mercifully with your help, O Lord God of our salvation, that as we greet our Savior with joy at his entry into Jerusalem, we may follow him in humility and contemplation of those mighty acts, whereby you have given us life and immortality, through Jesus Christ our Lord. **Amen.**



Windows at the Church at Bethphage, Mount of Olives, the traditional site of the beginning of the Procession of Jesus into Jerusalem



A reading from Isaiah 50:4-9a

The Lord God has given me
the tongue of a teacher,

that I may know how to sustain
the weary with a word.

Morning by morning he wakens--
wakens my ear
to listen as those who are taught.

The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.

I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;

I did not hide my face
from insult and spitting.

The Lord God helps me;
therefore I have not been disgraced;

therefore I have set my face like flint,
and I know that I shall not be put to shame;
he who vindicates me is near.

Who will contend with me?
Let us stand up together.

Who are my adversaries?
Let them confront me.

It is the Lord God who helps me;
who will declare me guilty?

The Word of the Lord. **Thanks be to God.**

Psalm 118:1-2, 19-29

- 1 Give thanks to the Lord, for he is good; *
his mercy endures for ever.**
- 2 Let Israel now proclaim, *
"His mercy endures for ever."**
- 19 Open for me the gates of righteousness; *
I will enter them;
I will offer thanks to the Lord.**
- 20 "This is the gate of the Lord; *
he who is righteous may enter."**
- 21 I will give thanks to you, for you answered me *
and have become my salvation.**
- 22 The same stone which the builders rejected *
has become the chief cornerstone.**
- 23 This is the Lord's doing, *
and it is marvelous in our eyes.**
- 24 On this day the Lord has acted; *
we will rejoice and be glad in it.**
- 25 Hosannah, Lord, hosannah! *
Lord, send us now success.**
- 26 Blessed is he who comes in the name of the Lord; *
we bless you from the house of the Lord.**
- 27 God is the Lord; he has shined upon us; *
form a procession with branches up to the horns of the altar.**
- 28 "You are my God, and I will thank you; *
you are my God, and I will exalt you."**
- 29 Give thanks to the Lord, for he is good; *
his mercy endures for ever.**

The Holy Gospel of our Savior Jesus Christ according to Matthew 21:1-11
Glory to you, O Christ.

When Jesus and his disciples had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." This took place to fulfill what had been spoken through the prophet, saying,

"Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey."

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

"Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!"

When he entered Jerusalem, the whole city was in turmoil, asking, "Who is this?" The crowds were saying, "This is the prophet Jesus from Nazareth in Galilee."

The Gospel of our Savior.
Praise to you, O Christ.

The Lord be with you.

And also with you.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord. On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way.

Let these branches be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever. **Amen.**

Hosanna to the Son of David.

Blessed is he who comes in the name of the Lord.

Let us go forth in peace.

In the name of Christ. Amen.

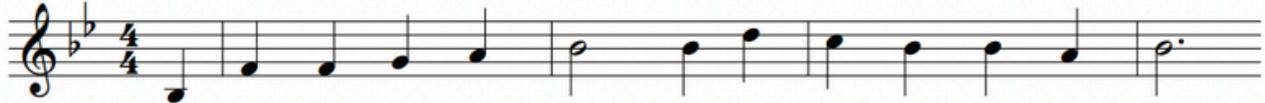
Procession

Children and Families are invited to follow the children's cross at the front of the procession. You will process once through the nave and then children are invited to follow the cross back to the Parish Hall for Sunday School, returning at the Eucharist.

All others are invited to follow the Crucifer's cross processing into the church, joining in the following hymn.

All Glory, Laud, and Honor

Refrain



All glo - ry, laud, and hon - or To you, Re-deem-er, King!



To whom the lips of chil - dren Made sweet ho - san - nas ring.

Verses



1. You are the King of Is - ra - el And
2. The com - pa - ny of an - gels Are
3. The peo - ple of the He - brews With
4. To you, be - fore your pas - sion, They
5. Their prais - es you ac - cept - ed; Ac -



Da - vid's roy - al Son, Now in the Lord's Name
 prais - ing you on high; And we, with all cre -
 palms be - fore you went; Our praise and prayers and
 sang their hymns of praise. To you, now high ex -
 cept the prayers we bring, Great source of love and



com - ing, Our King and Bless - ed One.
 a - tion, In cho - rus make re - ply.
 an - thems Be - fore you we pre - sent.
 alt - ed, Our mel - o - dy we raise.
 good - ness, Our Sav - ior and our King.

D.C.

Text: *Gloria, laus et honor*; Theodulph of Orleans, c.760–821; tr. by John M. Neale, 1818–1866, alt.
 Tune: ST. THEODULPH, 7 6 7 6 D; Melchior Teschner, 1584–1635

Almighty God, your Son Jesus Christ showed himself to be the true king, reigning with humility and service, and was hailed by the crowd as Messiah. Grant us the faith to know and love him, that we may accompany him on the way of the cross, which is the path of glory; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen**

Collect of the Day

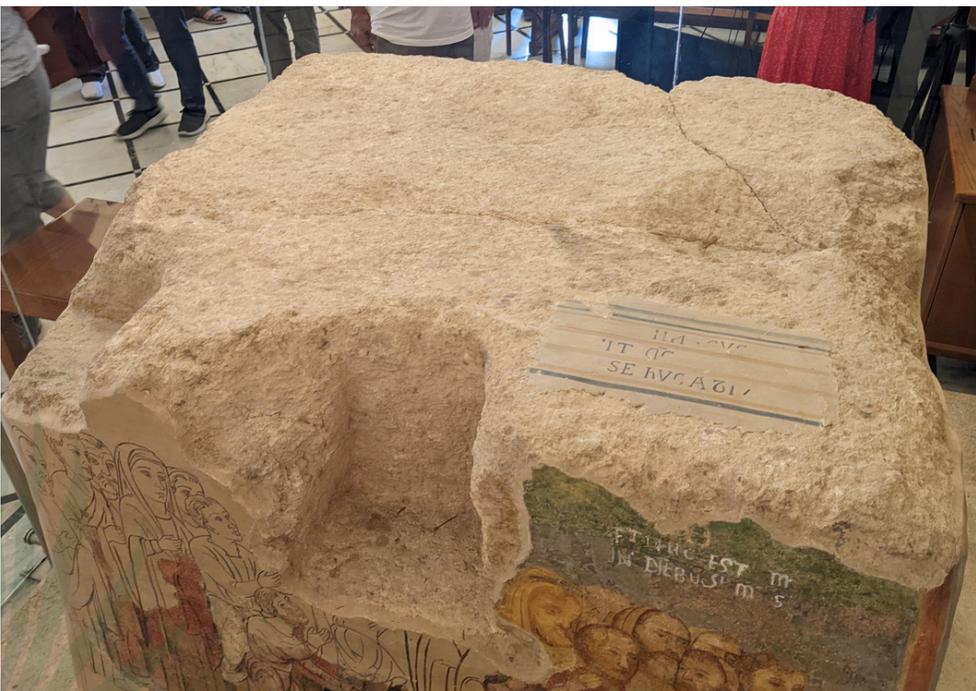
The Lord be with you.

And also with you.

Let us pray.

Almighty God, whose Son entered the gates of Jerusalem to acclamations of reverence and homage from those who recognized him; grant that the eyes of your people may remain opened, that we too may see, believe, and worship him, through Christ our Sovereign and Redeemer. **Amen.**

Homily--Fr. Nic Mather



Tradition holds that this is the stone upon which Jesus stood to mount the donkey for his ride into the walled city of Jerusalem

Church of Bethphage,
Mount of Olives,
Jerusalem

THE NICENE CREED

(Please stand in body or spirit)

We believe in one God,

**the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,

**the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father;
through him all things were made.**

For us and for our salvation

**he came down from heaven,
was incarnate of the Holy Spirit and the Virgin Mary
and became truly human.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven**

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

We believe in the Holy Spirit, the Lord, the giver of life,

**who proceeds from the Father,
who with the Father and the Son is worshiped and glorified,
who has spoken through the prophets.**

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

THE PRAYERS OF THE PEOPLE

Celebrant Have mercy on us, O God, according to your loving kindness; in your great compassion, hear our prayers.

Intercessor We pray for the whole church, all leaders and ministers, and all the holy people of God.

Wash us through and through,
And cleanse us from our sin.

SILENCE

We pray for our nation, for all the nations of the earth, and for all who govern and judge.

Purge us from our sin,
And we shall be pure.

SILENCE

We pray for those who hunger, those who thirst, those who cry out for justice, those who live under the threat of terror, and those without a place to lay their head.

Make them hear of joy and gladness,
that those who are broken may rejoice.

SILENCE

THE PRAYERS OF THE PEOPLE

We pray for those who are ill, those in pain, those under stress, and those who are lonely. We especially pray for Ron & Harriet Byrnes, Reed Nunnelee, D. Rowley, Newt Phillips, Marg Ofstun, and those you name either silently or aloud.

Give them the joy of your saving help,
and sustain them with your bountiful Spirit.

SILENCE

In this season of Lent we pray for those who prepare for baptism, and we pray that we all might be given the grace and strength to repent and grow closer to you, O God.

Create in us clean hearts, O God,
and renew a right spirit within us.

SILENCE

We pray for those who have died, especially for Cathy Cochran and those who you now name either silently or aloud and who have entered into the land of eternal Light and your abiding peace.

Cast them not away from your presence,
and take not your Holy Spirit from them.

SILENCE

Celebrant We are entering into a Holy Week stripped bare of its usual patterns and rhythms. Give us the will to use this time to draw closer to you and your Son as we consider the meaning and the unbelievable truth of his passion and death this week, that we might live deeper into the radical offering of love that was the passion of Christ. **Amen.**

THE CONFESSION & ABSOLUTION

(Please kneel in body or spirit)

“Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

Hebrews 4:14,16

Let us confess our sins against God and our neighbor.

Silence

**Almighty and most merciful father,
we have erred and strayed from your ways like lost sheep,
we have followed too much the devices and desires of our
own hearts,
we have offended against your holy laws,
we have left undone those things which we ought to
have done,
and we have done those things which we ought not to
have done.
But you, O Lord, have mercy upon us,
spare you those who confess their faults,
restore you those who are penitent,
according to your promises declared unto all creation
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of your holy Name. Amen.**

The Almighty and merciful Lord grant you absolution and remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. **Amen.**

THE PEACE & OFFERTORY

(Please stand in body or spirit)

The Peace of our Savior Jesus Christ be always with you.
And also with you.

Ascribe to the Lord the honor due his name, bring offerings and come into his courts.

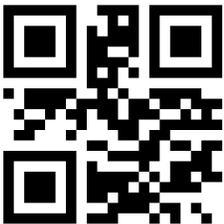
Offertory:

"How Can it Be" by Ingram, Johnson and Maybury

Alison Askeland, Soloist

Riki Davis, Accompanist

Give to the virtual offering plate by scanning the qr code or by going online @ sslv.org/give



Easter Memorials

The flower adornment of the Church at Easter is made possible by the gifts of individuals. If you would like to make an offering to the Easter Flowers, please use an envelope from the pew or contact the office by March 30 with your memorial information.

THE HOLY EUCHARIST

PRAYER D

(Please stand in body or spirit)

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is truly right to glorify you, Father, and to give you thanks;
for you alone are God, living and true, dwelling in light
inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all
things and fill them with your blessing; you created them to
rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you
night and day; and, beholding the glory of your presence,
they offer you unceasing praise. Joining with them, and
giving voice to every creature under heaven, we acclaim you,
and glorify your Name, as we sing

Ho - ly, ho - ly, ho - ly Lord, God of pow - er and
 might, hea - ven and earth are full of your glo - ry. Ho -
 san - na in the high - est. Bless - ed is he who
 comes in the name of the Lord. Ho - san - na in the high - est._____

Music: Robert Powell (b. 1932). Setting: Copyright © Church Publishing Inc.

We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he took bread, and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Father, we now celebrate this memorial of our Redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

**We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup may become one body and one spirit, a living sacrifice in Christ, to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church, redeemed by the blood of your Christ. Reveal its unity, guard its faith, and preserve it in peace.

Remember Phil, Nic and Michael, and all who minister in your Church.
Remember all your people, and those who seek your truth.
Remember all who have died in the peace of Christ, and those whose faith is known to you alone; bring them into the place of eternal joy and light.

And grant that we may find our inheritance with the Blessed Virgin Mary, with patriarchs and matriarchs, prophets, apostles, and martyrs, with Stephen and all the saints who have found favor with you in ages past. We praise you in union with them and give you glory through your Son Jesus Christ our Lord.

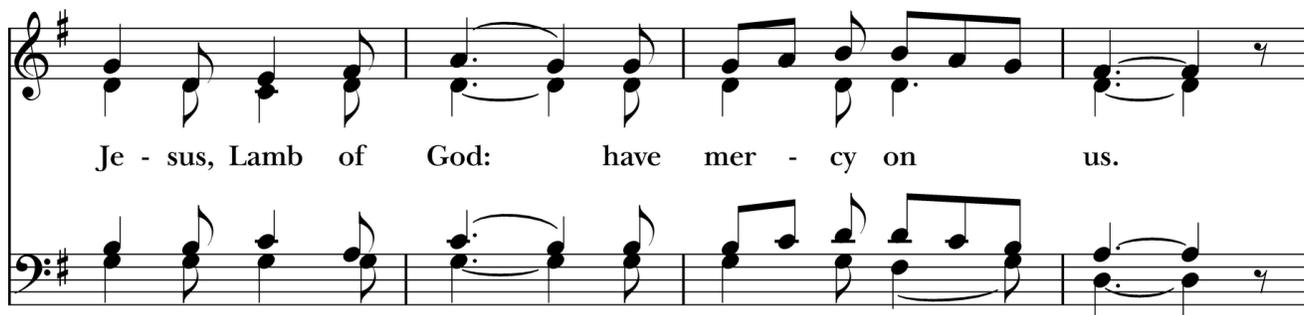
Through Christ, and with Christ, and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.
AMEN.

And now, as our Savior Christ has taught us, we are bold to say,

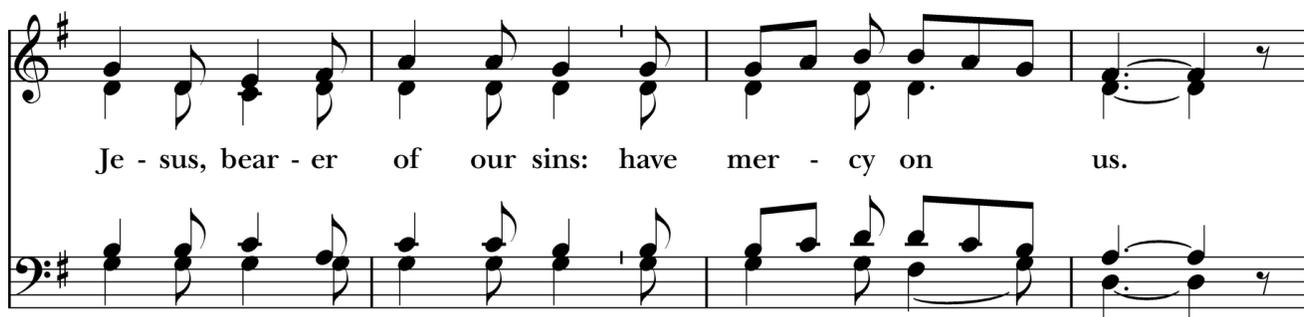
**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

The Breaking of the Bread

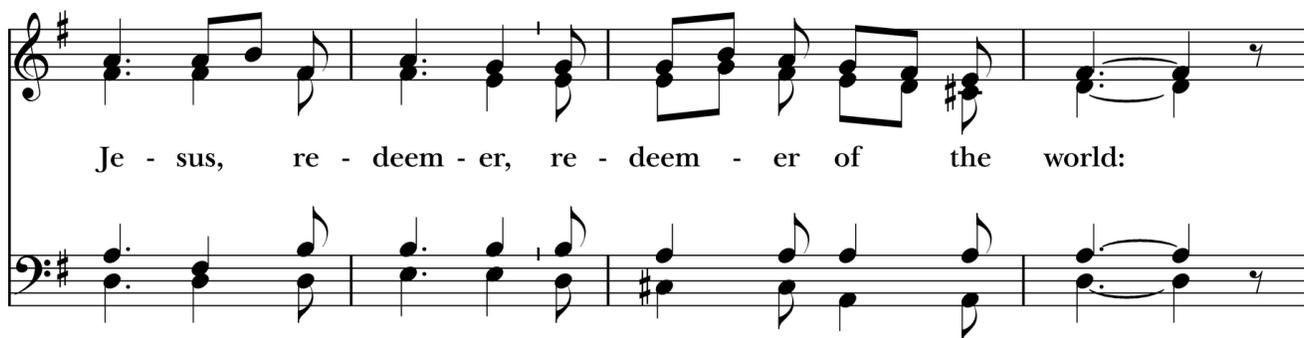
The Celebrant breaks the consecrated Bread. A period of silence is kept.



Je - sus, Lamb of God: have mer - cy on us.



Je - sus, bear - er of our sins: have mer - cy on us.



Je - sus, re - deem - er, re - deem - er of the world:



give us your peace, give us your peace.

Music: From *Deutsche Messe*; Franz Peter Schubert (1797-1828); arr. Richard Proulx (b. 1937). Adaptation: Copyright © 1985 GIA Publications, Inc.

The Gifts of God, for the People of God., Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

You are invited to come forward and receive Eucharist at this time. We will be sharing wine from a common chalice, so if you would prefer intinction please leave the bread in your hand and the chalice minister will intinct for you. Gluten free communion is available and a non-alcoholic option in place of the wine is also available upon request.

Go to dark Gethsemane

The Hymnal 1982, #171

1 Go to dark Geth - se - ma - ne, ye that feel the tempt-er's power;
2 Fol - low to the judg - ment hall; view the Lord of life ar - raigned;
3 Cal-vary's mourn - ful moun - tain climb; there, a - dor - ing at his feet,

your Re-deem - er's con - flict see, watch with him one bit - ter hour;
O the worm-wood and the gall! O the pangs his soul sus - tained!
mark the mir - a - cle of time, God's own sac - ri - fice com - plete;

turn not from his griefs a - way, learn of Je - sus Christ to pray.
Shun not suf - fering, shame, or loss; learn of him to bear the cross.
"It is fi - nished!" hear him cry; learn of Je - sus Christ to die.

The musical score consists of three systems, each with a treble and bass staff. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are printed below the treble staff of each system.

Words: James Montgomery (1771-1854). Music: *Petra*, Richard Redhead (1820-1901).

Postcommunion Prayer (Please kneel as able)

**Lord Jesus Christ,
you set your example before us
as one who came
not to be served but to serve:
Give us the courage
to be your faithful disciples,
following your way even to the cross,
and proclaiming you as Savior and King. Amen.**

We pause now, for a moment, in silent reflection as we prepare ourselves for the reading of the Passion Narrative.

A Note on the Reading of the Passion

On Palm Sunday it is a tradition to proclaim the passion narrative so that Jesus Christ's love for all is made clear. Over time, this narrative has been used to promote anti-Judaism. The responsibility for the suffering and death of Jesus Christ cannot be attributed, in either preaching or teaching, indiscriminately to all Jews of that time, nor to Jews today. The Jewish people should not be referred to or represented as rejected or cursed by God, as this claim cannot be found in Scripture. Christians must remember that Jesus, his mother Mary, and his early disciples were Jewish. We must affirm the long-standing teaching of the church that Jesus Christ entered into suffering and death by his own free will as a sign of God's saving and reconciling love to the world.

Celebrant: The Passion of Our Savior Jesus Christ According to Matthew

Narrator: One of the twelve, who was called Judas Iscariot, went to the chief priests and said,

Judas: "What will you give me if I betray him to you?"

Narrator: They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying,

Congregation: "Where do you want us to go and make the preparations for you to eat the Passover?"

Jesus: "Go into the city to a certain man, and say to him, 'The Teacher says, My time is near; I will keep the Passover at your house with my disciples.'"

Narrator: So the disciples did as Jesus had directed them, and they prepared the Passover meal.

When it was evening, he took his place with the twelve; and while they were eating, he said

Jesus: "Truly I tell you, one of you will betray me."

Narrator: And they became greatly distressed and began to say to him one after another,

Congregation: "Surely, not I?"

Jesus: "The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born."

Narrator: Judas, who betrayed him, said,

Judas: "Surely not I, Rabbi?"

Narrator: He replied,

Jesus: "You have said so."

Narrator: While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said,

Jesus: "Take, eat; this is my body."

Narrator: Then he took a cup, and after giving thanks he gave it to them, saying,

Jesus: "Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

Narrator: When they had sung the hymn, they went out to the Mount of Olives. Then Jesus said to them,

Jesus: "You will all become deserters because of me this night; for it is written, 'I will strike the shepherd, the sheep of the flock will be scattered.' But after I am raised up, I will go ahead of you to Galilee."

Narrator: Peter said to him,

Peter: "Though all become deserters because of you, I will never desert you."

Narrator: Jesus said to him,

Jesus: "Truly I tell you, this very night, before the cock crows, you will deny me three times."

Narrator: Peter said to him,

Peter: "Even though I must die with you, I will not deny you."

Narrator: And so said all the disciples.

Narrator: Then Jesus went with them to a place called Gethsemane; and he said to his disciples,

Jesus: "Sit here while I go over there and pray."

Narrator: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

Jesus: "'I am deeply grieved, even to death; remain here, and stay awake with me."

Narrator: And going a little farther, he threw himself on the ground and prayed,

Jesus: "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."

Narrator: Then he came to the disciples and found them sleeping; and he said to Peter,

Jesus: "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

Narrator: Again he went away for the second time and prayed,

Jesus: "My Father, if this cannot pass unless I drink it, your will be done."

Narrator: Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them,

Jesus: "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Narrator: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said,

Judas: "Greetings, Rabbi!"

Narrator: and kissed him. Jesus said to him,

Jesus: "Friend, do what you are here to do."

Narrator: Then they came and laid hands on Jesus and arrested him. Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him,

Jesus: "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?"

Narrator: At that hour Jesus said to the crowds,

Jesus: "Have you come out with swords and clubs to arrest me as though I were a bandit? Day after day I sat in the temple teaching, and you did not arrest me. But all this has taken place, so that the scriptures of the prophets may be fulfilled."

Narrator: Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him,

Jesus: "You have said so. But I tell you,
From now on you will see the Son of Man
seated at the right hand of Power
and coming on the clouds of heaven."

Narrator: Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him; and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying,

Peter: "I do not know what you are talking about."

Narrator: When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath,

Peter: "I do not know the man."

Narrator: After a little while the bystanders came up and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath,

Peter: "I do not know the man!"

Narrator: At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

Judas: "I have sinned by betraying innocent blood."

Narrator: But they said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Narrator: Now Jesus stood before the governor; and the governor asked him,

Pilate: "Are you the King of the Jews?"

Narrator: Jesus said,

Jesus: "You say so."

Narrator: But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him,

Pilate: "Do you not hear how many accusations they make against you?"

Narrator: But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Narrator: Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

Pilate: "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"

Narrator: For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them,

Pilate: "Which of the two do you want me to release for you?"

Narrator: And they said, "Barabbas." Pilate said to them,

Pilate: "Then what should I do with Jesus who is called the Messiah?"

Narrator: All of them said, "Let him be crucified!" Then he asked,

Pilate: "Why, what evil has he done?"

Narrator: But they shouted all the more, "Let him be crucified!"

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Pilate: "I am innocent of this man's blood; see to it yourselves."

Narrator: Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

Narrator: As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha

(Please stand in body or spirit)

(which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, "He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, 'I am God's Son.'" The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o'clock Jesus cried with a loud voice,

Jesus: "Eli, Eli, lema sabachthani?"

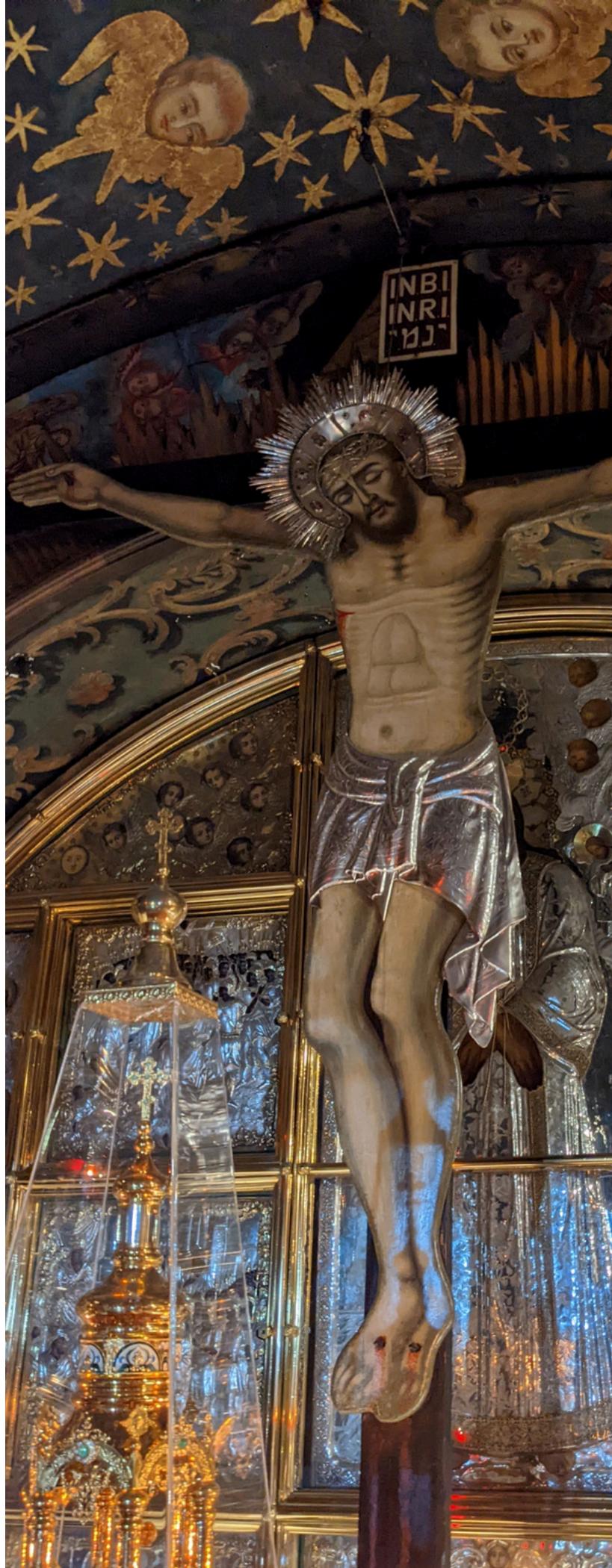
Narrator: that is,

Jesus: "My God, my God, why have you forsaken me?"

Narrator: When some of the bystanders heard it, they said, "This man is calling for Elijah." At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, "Truly this man was God's Son!"

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Crucifixion Icon, Site of Jesus' Crucifixion,
Church of the Holy Sepulchre, Jerusalem



Narrator: When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." Pilate said to them,

Pilate: "You have a guard of soldiers; go, make it as secure as you can."

Narrator: So they went with the guard and made the tomb secure by sealing the stone.

The service concludes with silence.

You are invited to stay and pray here in the sanctuary for as long as you desire. Please depart in silence and join us for coffee hour in the Parish Hall.



BISHOP'S CHRISM
 MASS MARCH 31
 @ 7PM

MAUNDY THURSDAY
 SIMPLE SOUP SUPPER
 APRIL 2 @ 5PM



MAUNDY THURSDAY
 APRIL 2 @ 6PM



GOOD FRIDAY
 APRIL 3 @ NOON



THE GREAT VIGIL OF
 EASTER WITH
 HOLY BAPTISM
 APRIL 4 @ 6PM

DESSERT POTLUCK &
 HAMPAGNE OR CIDER TOAST

BE THE FIRST TO
 CELEBRATE EASTER!

SATURDAY APRIL 4
 FOLLOWING THE GREAT VIGIL





EASTER SUNDAY
 APRIL 5 @ 10:30AM

EASTER BRUNCH POTLUCK

SUNDAY APRIL 5 FOLLOWING WORSHIP

ALL ARE WELCOME TO ATTEND!
 EASTER EGG HUNT FOR KIDS!

LAST NAME A-H: DESSERT
 LAST NAME I-O: MAIN DISH
 LAST NAME P-W: SIDE DISH





EGO SUM RESURRECTIO ET VITA. JOH. 8:58